3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

754 gave her an unfair advantage. There are several death-spells in use. If a woman wishes her husband to die, she washes her head on seven successive Wednesday mornings; another method is to wear two caps, one on top of the other, for seven weeks. Similarly, a man puts a death-spell on his wife by combing his beard with two combs. In most countries where witchcraft and the evil eye are believed in, portions of the body such as hairs, nail-parings, etc., are peculiarly valuable to the enemy who wishes to cast a spell upon their late owner; in Chinese Turkistan, by a curious extension of the idea. this property attaches also to a person's shoes, or rather to the *kafsh-massi* or slippers which are worn out of doors over the long boots and taken off on entering a house. If you find your enemy's shoes lying neatly together outside the room in which he sits, you turn them upside down or place them one on top of the other; if you want to kill him, you take them up and throw them down haphazard. At Yarkand the shoe superstitions differ somewhat from those current at Kashgar; the effects of meddling with one's *kafsh-massi* seem to be less serious. I was told there that when a caller outstays his welcome, he is apt to find on his departure that his shoes are lying upside down; this is a gentle hint not to stay so long next time. Omens also attach to shoes at Yarkand; if one is found lying on top of the other—whether by accident or otherwise—it means that the owner, if a man, is going to get a new wife, if a woman, a new husband.

A curious idea widely prevalent is that the death of a person affects the health of his or her surviving relatives. A boy was once brought to D. with the statement that he "had been ailing ever since his father died two years ago." This might have been a ruse to obtain alms, for orphanhood is a valuable asset in Muhammadan countries and is apt to be exploited by the orphan's relations; but we found instances of widows in a similar manner suffering in health from the death of their husbands.

775 Ghosts are firmly believed in and much feared, the worst kind being those of dead Chinese. Referring to the city of Qarashahr, a month's journey from Kashgar along the Urumchi road, a woman who had been there said it was "an awful place for Chinese ghosts." The only thing to do if you are haunted by them is to propitiate them by leaving money on your doorstep overnight. In the morning if the money is gone, you know that the Chinese ghosts have taken it.

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563 outlook on life, which results in a remarkable internal
153 social stability of family and community at the expense of
779 personal ease. The greatest Islamist of our time, Carl
155 Brockelmann, once called the Quran "die Heeredienstvor-
schrift für die Mohammedaner" ("the army regulation book
for the Muslims"), and indeed the Quran is not only the
condensation of Muslimic religion and philosophy but also the
code of laws and the "code of practical regulations" concern-
ing the practical daily life of the average Muslim. From
childhood on those "regulations" are drilled and hammered
in to the people. The Quran becomes the basis from which
everything is judged. The conclusion, that the Muslims do
show a strong inclination for doctrinal behavior, is
rather justified.

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563 If we describe the nomad as a logical and realistic individ-
153 ual to whom neurosis and psychosis are in general alien, one
185 certainly should not forget that there has been still room for
[158] romance in his life: first and foremost, the Muslimic nomads
as well as the Buddhistic nomads (the Mongols) dreamed and
still dream of the creation of their own empire in which they
are the masters and not the Chinese. The Mongols still
mourn for their once powerful and grand empire "where the
hoof of the brave horse was the only sound and the roaring
and bellowing of camels and cows the only noise" and where
the Khan of the Khans, the Khakhan, the Great King, resides
in Qaraqorum, the scene of the Great qurultai (constitutional
and legislative assembly), ruling the Mongolian tribes and
leading the Mongolian armies, in the name and as the representa-
tive and vicar of the "Eternal Blue Heaven," the ruler over
the universe.

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563 While in the folklore and literature of the Muslimic nomads
538 the Golden Horde and the Chagatai Empire (Chagatai Ulus),
Batur Khan and Timur Lenk (Tamerlane) are oft-repeated
subjects, the Mongolian folklore abounds in painting the deeds
of Chingis Khan and is excessive in describing the adventurous
SN greatness of the former Mongolian Empire.

563 The Buddhistic conception of palingemesis and reincarnation
775 add another romantic feature to the life of the average Mongol
771 and Tibetan and the belief of the Muslim (after having become
[827] a hajji, a pilgrim, or even better, a hazze, one who fought
as a soldier against the "non-believers") that he would enter
the paradise of heaven (or better one of the seven heavens,
the seventh, only when he sacrificed his life to Allah in combat),
SN is a deep-rotted romantic conception.

563 As we said, the life of the Buddhistic nomad is centered
771 around his tent and his herds, so to speak, the outer sphere of
his life, but the inside sphere is absorbed deeply by religion,

563 576 mutual courtesy. In addressing one another they use the polite form of you. The same politeness is demonstrated between wife and husband. Parents use the equivalent of "thou" to address their children, servants or workers. Upon meeting a friend or entering a friend's house they say "As-salam Alaikum," and the reply is "Alaikum as-salam." They inquire about the health of the family, then bow and shake hands. Only women kiss when they meet, and only if they are related. When they part they say "Khosh," or "Allah Akbar," meaning, "The Lord is great."

563 576 574 264 [782] The more religious women pray before eating or starting to do something. Washing the hands before and after meals is mandatory. Bowls of water and towels are provided at a feast or banquet table, and hands are washed between courses. When a hostess serves refreshments to a guest, the guest rises, bows and says "Ishqallah," meaning thank you. Polite speeches are made by both host and guest on the guest's arrival and departure. Good manners are regarded as important.

4. Superstitions and taboos

563 771 [796] [798] [769] The New Uighurs attach superstition to almost everything. They believe in witches, ghosts, charms and talismans. As mentioned before, they believe in the powers of local saints and heroes, to whom they have dedicated innumerable shrines, and certain superstitions connect these shrines with the curing of disease and the bearing of children. Ancestor worship is also strong among them, as shown by the popular names of the shrines.

[756] [755] [789] 563 771 795 [782] [825] The people are also firm believers in witch-doctors, and in magic powers that cure disease, induce love, or sow enmity between people. Ghosts are much feared, especially the ghost of a Chinese. People regard the Urumchi Road from Kashgar as a haunt for Chinese ghosts. They believe that if one is haunted he may be able to propitiate the ghosts by leaving money on his doorstep overnight. If the money is gone in the morning, the ghosts have taken it and will make no further trouble. They also have a superstitious dread of snakes, and believe that if one kills a snake, its mate will haunt him.

563 372 [799] 563 821 The New Uighurs try to maintain an everlasting fire in their fireplaces, to bring prosperity to the house. Ashes from the fireplace are carried out at night or before sunrise, for to clean the fireplace and take out the ashes during the day may bring misfortune to the household. They fear thunder, and during a thunderstorm they pray for deliverance from threatening danger.

5. Religious celebrations and festivals

563 796 Like the festivals of Moslems the world over, the festivals of the New Uighurs are deeply colored with religious influence. Besides Fridays, which are generally celebrated, the people have only three main holidays, Rōse-hăyt, Kurban-hăyt and

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/The New Uighurs/

563 Yengi-Yīl (New Year).
796 Rōse-hāyt, a solemn holiday, is celebrated in the ninth month according to the Moslem calendar, and lasts three days. The [785] holidays follow the thirty days of Rōse fast, which resembles the Ramadan fast discussed previously. During the three days, everyone stops work and visits friends and relatives. In each [574] household, guests are served meats, boiled eggs, fruits, all [262] kinds of cakes and sweets, and tea.

Kurban-hāyt is also a three-day holiday. On the first day, the orthodox go to the mosques at sunrise and pray for two [184] hours. After they return to their homes, every adult male in a [782] rich family kills a sheep. Among the poor, only the head of the house kills a sheep. These sheep are sacrificed to Allah, who, [795] they believe, will make their journey to the Garden of Eden easier after they die. Then there is celebration and feasting. Musicians play all day long in the streets and bazaars, while both men and women dance.

Yengi-Yil, the New Year, begins with the first lunar month, and is also celebrated for three days. No services are performed in the mosques at this time. Musicians play, and there are singing, dancing and feasting throughout the community. It is the custom for women to sing on swings constructed for the occasion in the bazaar.

563 Nazara is a celebration observed by the wealthy in connection
796 with weddings, birth and circumcision. The host holds open
184 house for his friends, and gives bread and meat to the poor. As
[735] the rich are enjoying the host's hospitality, the poor are clustering at his gate awaiting the distribution of food. Each receives a large loaf of bread and a slice of meat, and is expected to call down the blessings of Allah upon the benefactor. The hospitality and charity extended by the host are considered to enhance his merit.

~~Amusements~~ Leisure, music and dancing

563 When the crops are gathered and the field work is completed,
517 both men and women like to visit the bazaars in the neighboring
533 towns. They go for the entertainment, and for the news and gos-
535 sip circulating in the bazaar. The well-to-do give evening parties for their friends and relatives, and always there is an orchestra at the party, to play for singing and dancing. According to custom, only two persons dance at a time. They dance slowly and smoothly, with no quick or lively movements. Their dancing is very graceful, but monotonous. Party refreshments are cold meats, pastries, fruits and tea.

563 Although most of the New Uighurs lead a hard and humdrum
517 type of life, they become gay and animated when they sing and listen to music. They exploit every possible occasion to have a good time—weddings, birthdays, circumcisions, even ablution

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/Chinese, Chinese Moslems and Sedentary Tibetans/

apparent trade of innkeeping was simply a cover for another and more lucrative business." (p. 73).

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Like the Chinese, the sinicized Moslems are very much concerned with the problem of offspring. To them continuity of life is bound up with that prolongation of existence which a son secures, one who carries on the life which he owes to his parents. This is a completely Chinese concept. The Chinese-speaking Moslems cannot understand and would certainly not accept the Christian faith that life after death is God's gift, that one does not depend upon a son and his worship, and that immortality means the soul or spirit living eternally in Heaven. Miss Cable records in her book: "We talked often of these things, but it was hard for them to understand what I told them, and they would turn it off with one excuse or another. 'She is different from us', they said, 'her life is given up to God's work and her merit will secure her an entrance to Paradise'. Some envied, some pitied, some just stared and made no effort to understand, others summed it up in these words: 'Eastern ways are for the East, Western ways are for the West.'" (p. 75).

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The Chinese-speaking Moslems in the Northwest, in spite of their having taken up a considerable amount of the Chinese way of life, are deeply conscious of racial and religious inadaptability to Chinese rules. Most of them are always rebellious. They alwasy think that they are oppressed or unfairly treated by the Chinese authorities. For this reason, Moslem revolts occur in the Northwest frequently. For example, the immediate cause of the the 1930 revolt was, according to Miss Cable's account, the suspicion of the Moslems that the Chinese Government was to change their age-old social and political system and that the Chinese population in the area goat many advantages at the expense of the Moslems. Up to 1930 the Moslems in the Hami district of Sinkiang were always governed by a ruler of their own race, religion and speech. The last one of their rulers was Khan Maksud Shah. This ruler died during the year 1930. The Chinese Sinkiang Government took this opportunity to end the Moslem system and the succession of the Khan was not allowed to continue. Maksud's son, Nazir, heir to the throne was summoned to report at Urumchi, then capital of the Sinkiang Provincial Government, and Yolbars, the Tiger Prince, was ordered to appear with him. This was bad news for the Moslem inhabitants. Later, a word came from the capital that the young prince had been made a prisoner in his own lodging, and that there were to be many changes in the standing of the Turki people. When Yolbars returned to Hami he left Nazir in Urumchi, and arrived in company with a band of Chinese officials who at once sat down to business and drew up a list of changes which were to be introduced in the administration of the Moslem community. The old administration